

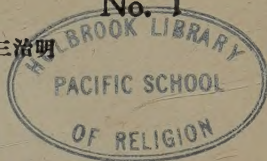
1912
A HAPPY NEW YEAR.

Vol. VIII

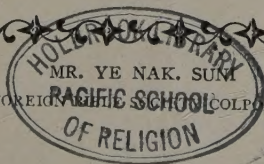
JANUARY, 1912

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THE KOREA MISSION FIELD



BRITISH & FOREIGN MAIL CO. COLPORTEUR, SEOUL.

KOREA

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THE KOREA MISSION FIELD

VOL. VIII

JANUARY, 1912

NO. I

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.
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EDITED by LILLIAS H. UNDERWOOD.

NOTES AND PERSONALS.

Our motto for the New Year, "Faith, Hope, and Charity."

The FIELD wishes all its readers a Happy New Year, full of the joy of the Lord.

Dr. and Mrs. Lee and family returned to Pyeng Yang on Nov. 17. Great joy was manifested by the native church and missionaries and numerous receptions were planned to testify the heartiness of delight felt in their home coming, Dr. and Mrs. Lee seem only in their rightful place when in Korea.

Seoul was grateful for a short visit from Mr. and Mrs. Crothers ere their return to Taiku. Every body is to be congratulated on the acquisition of such a new missionary as the bride, not to mention Mr. Crothers, sentiments.

Mr. and Mrs. Hoffman slipped thru' Seoul on their way to Pyeng Yang, so silently and mysteriously that few of us had the pleasure of meeting the bride, but those who did, have made the unfortunates who didn't, green with envy; we all owe a debt to the young men who secure such desirable additions to our force. Congratulations to Pyeng Yang.

Our attention has just been called to a mistake in the November number, namely the statement that the North Presbyterian Mission, has one missionary to every 435,000 people. It should have been, one to every 43,500 people, just one cypher, but it makes the difference between hundreds and tens of thousands.

Dr. Whiting asks us to correct the mistake in the Nov. issue regarding his health. He says he is in better condition than for many years. We are very sorry for the blunder made and thankful to be able to correct it, with such good authority.

On Tuesday, Nov. 14th, Miss Grace Davis of Japan delivered a very interesting address on temperance societies among Oriental women. On Saturday Dec., 2nd, Miss Davis and the ladies of Ewa Haktung called the missionary ladies of Seoul together for the organization of a Y.W.C.A. in Korea. The conditions in Seoul at least are such as to make such an association very useful, and helpful. We cannot see that it would be called for in the country as yet.

Miss Pollard of the Presbyterian Mission arrived in Taiku on Nov. 10th. She is most heartily welcomed, and needed in at least three or four places at once.

The Rev. and Mrs. Wachs of the M.E. Mission arrived some weeks ago and have been spending some time in Pyeng Yang.

We learn with regret that the return of Rev. and Mrs. Erdman has been delayed.

A little daughter was born to Dr. and Mrs. Anderson of Seoul on Nov. 11th.

Also on Nov. the 11th at 10 p.m. to Dr. and Mrs. Wilson of Kwang Ju was born a fine boy James Stevenson Wilson, heartiest congratulations to both families, and to Korea. May these children live to see Korea a Christian land in a far truer and completer sense than America is such to-day.

NOTES FROM THE STATIONS.

PYENG YANG.

Mrs. Moffett writes :—Your postal asking for notes from Pyeng Yang came to me in the last mail. This month Miss Snook was appointed to write, but her hands are so full with the charge of the large new school that it is not surprising she has not found time to complete the letter already begun to you. I want to help by giving the report of the women's classes which have been held since Annual Meeting and I cannot do better than quote almost entire Miss Best's report to the station.

The Work of the Woman's Bible Institute for the year 1911-1912 opened Sept. 19th with the two weeks' class for Sabbath School Teachers. This class has always been held in the Spring but in order to lighten the Spring work, it was thought best to hold it this year and hereafter in the fall. Owing to the short notice given to the country women and also perhaps to the unseasonable weather, the attendance was not so large as heretofore, only 132 women being enrolled. The regular course of Bible study was taught by Mrs. Mowry, Mrs. Moffett, Mrs. Bernheisel, Pak Ssi Tō Sin and Miss Best. Morning prayers were led by several women of

the class. Five Conferences were held on Sabbath School Methods and Work. They were,—

The Importance of the Sunday School...	Miss Best.
The S. S. Teacher's Tools	Miss Best.
The Teacher in Her Preparation	Mrs. Blair.
The Teacher as a Shepherd	Mrs. Moffett.
Jesus the Ideal Teacher.....	Mrs. Baird.

The subject matter of these talks had been prepared by Mr. Holdcroft in English and he kindly let us use his material, which was a great help.

There is getting to be a marked difference in these classes between the women who have had a good deal of training and those who have had little, and the presence in the classes of the well trained women not only helps to make the class work more interesting but serves as an incentive and example to the beginners and the backward ones.*

The Workers' Class opened Oct. 4th and continued in session until the 18th. Eighty-two women enrolled but two of them dropped out because of sickness. Of this number 11 women receive some money for services as Bible women from the Korean Church, 9 receive from missionaries, salaries as Bible women and the remaining 62 women are voluntary workers—all of them pledged to hold at least one class during the year in the smaller country churches—and some of them expecting to take part in as many as 5 or 6 classes of a week each in duration. One division of women prepared to teach the Bible Catechism, Mark (chap. 1-4) Luke (chap. 1-2) and selected lessons from John's Gospel. The other or more advanced division prepared on Luke (chap. 1-2) selected lessons from John's Gospel, selected lessons from The Revelation and First John. The lessons were taught by Mrs. Mowry, Mrs. Blair, Mrs. Bernheisel, Mrs. Moffett and Miss Best—and after every lesson taught by these regular teachers a Korean woman of the class was called upon to teach the same lesson the next day. Some of the women teach very well, but they say, and it is no doubt so, that they can do better in the country where they are not restricted to half hour periods and where the ignorance and need of the women before them makes a strong appeal to them to give the best they can.....During the latter part of November, December, January, February and a part of March, there will be opportunity to hold classes in the country churches, and our prayers will follow these women of the Institute that by their lives as well as by their teaching they may be a real help to the Christian women in the country groups and that they may be faithful in witnessing to those who have not yet become Christians."

GLEANINGS FROM TAIKU.

Mrs. Bruen writes :—On Mr. Bruens last country trip he received a young woman in the catechumenate who has an interesting history. Her parents were heathen and forced her to marry a heathen man in another

* Ed. would like to call special attention to this, for we believe it is a mistake to separate too completely the trained from the untrained, as is so commonly done.

village. In her new home she prayed as she built the fire and cooked the rice and prayed as she washed and ironed the clothes that they might come to a knowledge of the Saviour. Her life must have testified as earnestly as her prayers for first her husband was converted and then one by one the rest of the family. The change was particularly noticeable in the life of the father-in-law who had been a notorious drunkard and gambler. His new life is the talk of the town.

Another man had after his conversion learned to read from his little sister and studied so diligently that from being an altogether ignorant coolie he was found to be the best fitted of his group for leader and his church elected him to that office.

Here in our city church examinations are being held, preparatory to communion Sunday. Over 50 Catechumens will be received and baptism administered to 40. The new pastor from Syen Chun is an earnest and devoted man. His manse is being built in the court-yard of the church. In a short time we expect to divide the Sunday-school.

The different moksas and Miss Mills report the country churches on the whole as looking up, altho' there is coldness and discouragement in some places.

KANG KEI.

(A WEEK OF THE STRENUOUS).

Officers Class.—After a year of church troubles and disappointments in our work, we looked forward with not a little anxiety to our annual officers class in August. To our great joy, more than a hundred responded, some of them coming for a hundred miles in three directions. This was not quite twice our attendance two years ago. There were twenty leaders (nyungsu), thirty-five deacons (chipsa), and forty-five other officers or men without office. Only a few groups were without a representative. Men left their farm work, came a hundred miles, and paid their own expenses for ten days.

Our officers class is not a meeting of men with power to act. The officers in the form of a caucus make motions, discuss them and vote but it is all a formality,—a means of training them as well as a means by which they can express their minds on questions that are up for discussion. The committee with power is what is known as the Sicalhiwon appointed by the sub-Presbytery of the North Pyeng Yang province, and composed of the ordained men of our territory, viz. two missionary pastors, two Korean pastors, and one Korean elder. All business was done in the name of this committee whose officers presided over the general meeting for discussion each afternoon.

Two hours were spent in study each forenoon by each of the three divisions. Paul's letter to Timothy and John's messages to the seven churches were taught. How to preach and how to worship were two other topics. One division was taught Church History and another made a study of the laws and beliefs of the Presbyterian Church in Korea as published in last year's Presbytery minutes.

Each morning devotions were taken up with the subject of Prayer,—secret, family, public, and seasons of special prayer. An hour and a half was given each afternoon to the discussion of vital topics in connection with our work, viz. The Christian Home, Schools, Finance, and Evangelism. Each discussion was followed by a business session in which the items relating to that particular subject were taken up. A popular meeting was held each evening in which the subject was The Church,—it's Establishment, it's Head, it's Mission, it's Victory.

It became evident to the committee on arrangements that careful planning must be done in order to get through the volume of business on hand. Beforehand, several days were spent in arranging a docket. A plan was evolved of having certain committees appointed. Our territory is divided into seven circuits, counting Kang Kei city as one unit. Accordingly, committees with a representative from each circuit were appointed as follows,—on missions, on schools, on the Sunday-school quarterly and the Christian News. Also committees on deeds, on statistics, on audits, and on finance were appointed. A report of each committee, adopted by the entire body of officers in session, went down on the minutes of the Sichalwiwon as so much business transacted. The plan worked well and made the business sessions of intense interest. The docket was prepared in two divisions,—one for the Sichalwiwon in it's sessions alone and for sessions with the entire number of officers present. In a sense, the first was a preparation for the second. In addition, all the officers of each circuit met separately before the Sichalwiwon for investigation and for counsel.

It can be seen that the members of the Sichalwiwon knew what it was to be busy. From nine o'clock in the morning till midnight each day, with the exception of two hours for meals, they were in continual session. The amount of business transacted was enormous. Never before have we been able to plan so carefully and with so much enthusiasm for the coming year's work. The location and work of six male and four female helpers were discussed. A school helper was chosen and his work outlined. The committee on schools outlined a plan for literary exercises in each school each week, and for a literary contest at some central place once a year. The committee on missions recommended that 35 *yen* of money on hand be sent to the Presbytery's committee on missions and that 13 *yen* be used to send a helper for a month to a new group of a 100 believers further north.

The missionary committee also evolved a plan for scattering 30,000 tracts over our territory the coming year, the tracts to be purchased by those volunteering to preach. It was decided to take up a collection on Thanksgiving for the poor and on Christmas for missions in each of our churches. Dates were arranged for a weeks Bible class in each group at which the helper with from one to three other officers are to teach. At these classes the plan, started two years ago, of signing pledges to read the Bible each day is to be pushed, and pledges for days preaching are to be taken.

Great rejoicing was manifested when the statistics were read showing the rapid growth of our work during the last years. During the week, a mimeograph managed by two skillful young men proved to be worth three or four times its cost. On it the program for the week, the docket, the list of committees, the statistics, and the minutes of each days proceedings were printed. In addition several hundred forms for subscriptions to the Sunday-school quarterly and to the Christian News were printed to be distributed among the churches—also forms for registering the situation in each group (where there is church property) as to the nature of the deeds, value of property, etc.

For four days we were as busy as a young presbytery and closed tired but happy with everybody returning home in high spirits over the way our work has been blessed the past year and over the prospects for the coming year.

HARRY A. RHODES.

MANCHURIA.

The following is the report of the native Presbytery's work in Manchuria.

Twelve churches, 168 believing families, 123 catechumens, 216 communicants, 55 baptized this year, 59 catechumens received this year, 25 children baptized, leaders 5, deacons 15, exorters 15, students 69.

SOON CHUN.

Dr. Wilson writes:—We are to open a new station at Soon Chun Mr. Coit reports a fine condition in the churches. We are just completing our fine girls school and hospital.

CHUNJU.

Rev. Mr. McCutcheon writes:—Our mission deprived Chunju station of Rev. and Mrs. Nisbit sending them to Mokpo for Evangelistic work. It also reduced the Chunju boys school to a sub-academy and placed it under Dr. Reynolds.

I am accompanying Mr. Clark, (one of the newer missionaries) in a circuit of four of the counties which were formerly a part of my territory, assisting him in administration, and helping him to get the work in hand.

SEOUL.

A series of evangelistic meetings held for ten days, beginning December 4 were inaugurated by the Y.M.C.A. Special arrangements were made for good singing and for the most inspired leaders, and earnest prayer was asked and offered for a great blessing. Dr. Underwood consented to take general charge of the campaign with the assistance of other missionaries; over 360 young men decided to become Christians. The work of the little boys in bringing men in from the street to the services, was an interesting feature of the efforts made by the Korean Christians. The Salvation Army rendered invaluable aid with their music.

A Korea branch of the Y.W.C.A. was organized in Seoul at Ewa Haktung, on December 2nd. Miss Grace Davis and Miss Watanabe called the meeting, and proposed the movement.

Thanksgiving day was enthusiastically celebrated by the Korean Christians in all the Seoul churches. The Salvation Army choir most kindly supplied beautiful music for Sai Mun An Church, to the great delight of the people.

A class of 39 women workers was held by the Presbyterians in Seoul in November. They were prepared in the lessons they were to teach, and given outlines of the same. Some of these, eight or nine, are women employed by the native church, and a very few, about four or five are missionaries' paid helpers, but the majority were voluntary workers who had promised to hold one country class of a weeks duration, some will do more than this of course. The churches are very generous in allowing their own employed workers to go off in this way to the country, as they are greatly needed in the church work.

The practical lessons they are taught on health hygiene and care of the family are greatly appreciated and profited by, and the difference in the homes is beginning to be evident.

REVIVAL MEETINGS IN THE GIRLS' SCHOOL OF THE M. E. CHURCH.

A two week's series of meetings has just closed at Ewa Haktung in Seoul in which the Spirit was present in power, convicting of sin and making radical changes in the hearts and lives of all of the students. The meetings were conducted by Mr. O. Ki Sun, a member of the Senior Class of the Union Methodist Theological Seminary. The first week the girls were busy with other work in the day time and an evening service, only was held, but these services proved a good preparation for the more definite teaching of the second week. At the suggestion of the leader, a request was made that no studying, sewing, washing, ironing or any unnecessary work be done, which the girls found no difficulty in complying with, as the spirit of prayer soon came upon the whole school and the days of the second week were literally spent on their knees. Force was resorted to several times in order to get some of them to take the needed food and rest.

Two general prayer-meetings were held each day at ten o'clock in the morning and at two o'clock in the afternoon, lasting from one to two hours, conducted by the foreign teachers of the school; after which there were half hour prayer circles held in the dormitories. The evening meetings commenced at six thirty.

The sermons, earnestly and quietly delivered, were on texts so selected as to bring the students to a realization of sin, to point to the Sin bearer, and to show the consequences of rejecting Christ. Tuesday evening, hearts that had been cold and hard the week before began to

melt and the sobbing all over the room was like that of the revival of 1906. The whole room soon became an altar. Wednesday the first opportunity for teaching was given and while all were kneeling and praying quietly, one after another of the girls rose to tell how she had been led to see her sins and how God had spoken peace to her heart. In many cases victory was won only after a desperate struggle. Every night decisions were made until the last night? Sunday, the last few of the 126 boarders testified to definite blessing. The testimonies brought out the facts that forgiveness had been asked of teachers, wrongs had been righted among themselves and letters confessing faults had been written to parents and friends. They told how they "prayed through" at midnight and in the early morning. As soon as one was free from the burden of her own sins she would take upon her heart some school-mate who needed help. All over the building we would find them with open Bible pointing out the way, or in earnest prayer interceding. Many of the day scholars who came from non-christian homes were deeply convicted and agonized in prayer till they too felt His touch and could testify to hearts made new.

The regular routine of the work has been resumed, the early morning hour for prayer is still observed by many of the girls, and it is common to find one in prayer alone in some quiet corner, at other hours of the day. The work is being followed by two special Bible lessons each week on the Baptism of the Holy Spirit and we hope a still deeper work of grace may be wrought in the hearts of the girls, which shall lead many to definitely consecrate themselves to a life of service.

LULU E. FREY.

PARTIAL ACCOUNT OF A SINGLE WOMAN'S WORK.

The following are a few extracts from the fascinating story of Miss Snively's labors among women. After some introductory statements she says:—In December, Miss Estey kindly assisted in holding a Bible training class in Haiju city. The subjects taught were Prayer, Sin, and the Life of Christ. Evangelistic meetings were held every evening. We called to this class only those women who were willing to tithe their time, to go wherever we should send them, and to teach only that for which we had prepared them. Some came long distances, and all not only gave their time as an offering, but with one or two exceptions, also bore the entire expense. As a result of this two week's training, sixty-one Bible classes of a week's duration each were held by the native women alone. Had we been able to help bear their expenses, the class would probably have doubled in attendance. We have been encouraged by many reports of new interest in Bible study.

At the close of the Pakchun class, an old woman arose saying she had been a church member for sometime but did not know the real doctrine. In this class, she said, her soul had been awakened and she now understood. She had brought wrapped up in paper 200 cash (20

cents) *which represented her savings from her youth up*, and this she offered to the church to help pay the preacher's salary.

On Kangwha Island one of our Christian girls was married to a heathen man who lived in a village entirely heathen. At the wedding feast she was ordered to bow to the spirits. Upon refusing, she was asked the reason. She replied, "As it is written, 'Thou shalt have no other gods before me,' I can only bow down to God." So the husband had to bow alone. A few days later she refused to work. When asked the reason for this, she said it was Sunday, the day to worship the Lord. Likewise when the mid-week prayer-meeting night came, she spent the time in quiet communion with her Lord. She soon became the subject of conversation in this entire village. About this time a native preacher passing that way gave them the Gospel message. All remarked the similarity of the preaching and the conduct of this girl, who in the midst of persecution kept true to her Christian faith. The Spirit began to work in their hearts, until now not only are the villagers believers but her husband is the preacher, and their home is the meeting place for the regular Christian services of that vicinity.

My last class was held in April in Haiju city. In regular attendance, examination grades, and also spiritual results, the class was the best of the year. As the Bible women from the two districts were in attendance, a special period was set apart for instructing them in their work. I had taught the first half of the life of Christ in the fall, and in the class this Spring completed the subject. At the end of the study, I showed them a series of illustrative pictures. The one showing Jesus on the Cross, with the crown of thorns on His Head and the blood flowing from His pierced side, caused a number of them to cry out with sobs and tears, "It was for our sins that He suffered thus!" This class was characterized by the breaking out of a revival. On the last day, thirty-six besides the regular Bible women definitely surrendered their lives to the Lord for whatever service they might be called upon to give.

Out of this number, I have taken the younger of the Haiju city women and formed a special Bible training class to prepare them for service when new Sunday-school teachers and class leaders have to be chosen. When at home on Sunday mornings, I teach them the Sunday-school lesson.

*A monthly leader's meeting for the women has also been organized here. The city is divided into sections, and each Sunday-school teacher and class leader has charge of one section from which is drawn her class on Sunday. These leaders make a weekly round of visits in the homes of their respective sections, especially looking after the sick, discouraged, and delinquent church-goers. By this method, the city Bible woman has her time free for visitation in the non-Christian homes and other special work. In these meetings, each one reports the work done during the month and then special instruction is given them.

The city Bible woman has also one weekly study class for inquirers, and one for probationers preparing them for baptism. Three nights in

* Workers among women and pastors please note this excellent method.—En.

the week, a special class is held in the church for the women who wish to learn to read. During the spring Bible class, one woman sixty years of age learned so that she could study the precious Word for herself.

Immediately after closing this class, I began house to house visitation in Haiju, and in two weeks visited every one of the 126 Christian homes in the city. As a result of this work, souls were saved, discouraged Christians returned to the Fold, and new girls came into the day school.

Following the revival of the women, a general revival began in the church. At the request of the people themselves, prayer meetings were held every morning at four o'clock for a week—the week preceding our first district conference in Haiju. During the period of silent prayer at the dawn of day, the struggle for freedom from sin manifested itself in painful groans, until, not being able to endure the pressure of conviction any longer, confessions broke out one after another in the midst of sobs and crying. It was indeed cause for rejoicing to see the Christian men and women, for whom we had prayed so much during the year, coming out at last on the victory side.

Two thirds of the congregation of our city church is found on the women's side. The church is crowded every Sunday, often to overflowing. The need for a new building is imperative. Although the average income of the day laborers is only about forty *sen* (20 cents) a day, in addition to the subscription for Pastor's salary and running expenses of church and day schools, 1,000.00 *yen* (\$500.00) has already been pledged by the members for the erection of a new church building. Of this amount the women have given a goodly share. Many of the leaders have subscribed a whole month's salary, and those who had no money to offer gave their wedding rings and silver trinkets. The Yunan people also have raised 800.00 *yen* toward a new church there, one man giving his donkey while here, too, the women gave their rings and silver ornaments.

GERTRUDE SNAVELY, M. E. Mission.

A BIBLE SOCIETY COLPORTEUR.

The likeness on our cover is that of Mr. Ye Nak Suni, a Christian of some fifteen years standing, who now is in the employ of the British and Foreign Bible Society as colporteur working in the country districts under the supervision of Dr. Underwood.

This man was originally a liquor dealer in a small way, keeping a little saloon in the village of Haing Ju in the very district where he is now working.

When he first became converted thro the instrumentality of another native Christian, he knew quite well that he could not follow Christ and keep on his old trade, and with splendid faith and consecration, he poured his wares into the street and found himself with no means of support for his family. Without land, or trade or rich friends or money laid by, (for the poor Koreans live from hand to mouth), the family soon came to a

serious pass; for months they were on the verge of starvation, only the Father knows how life was preserved; probably they were able to earn some trifle in service for neighbors almost as poor as themselves. It was said that his wife sobbing and on her knees repeatedly begged him to give up Christ and go back to his old business and so save his family from starvation. At length the man became afflicted with some affection of the hip, and was taken by friendly boat men up to the hospital at Seoul. Here his story became known, and when it was found that the leg was apparently incurable, the missionary in charge of the O'Neil dispensary, who was then looking about for a trustworthy janitor, gave him this work, which his family could attend to, with a very small salary. He did not however give up waiting on the Lord about the lameness, and his prayer was heard. He now walks continually in the prosecution of his work, in the country.

His younger daughter is one of the brightest young women in Sai Moon An Church, and teaches the girls primary school. His son in law is also one of the best and most promising of the young men of that church. His wife learned to read when nearly sixty years of age in order to read her Bible. When the doctors said she would die without an operation for appendicitis, and might die even tho she had it, her husband decided to trust the Lord rather than men, and with immovable decision in the face of indignant pastor, pastor's wife, nurse and doctors refused to allow the operation. That was some ten or twelve years ago, and the woman is flourishing still. Mr. Ye is one of the steadiest, and most faithful as well as of the quietest and most unassuming of the Korean Christians, of the class who are the very back bone of the church, yes and the jewels of the Masters' Crown.

THE GROWTH OF THE CHURCH IN HOI RYUNG IN 1910-II.

STAFF: Arrived in Korea.

S. D. Mansfield, B.A., M.D.	1910
Mrs. S. D. Mansfield	1910
Rev. A. H. Barker, B.A.	1911
Mrs. " " B.A.	1911

SUMMARY OF STATISTICS.

No of Groups in Korean Territory	14
" Kando	32
Total number of Groups	46
Baptized this year	119
Total number Baptized	234
Catechumens received this year	266
" Total	489
New believers this year	669
" Total	805
Grand total of Believers	1,528

No. Missionaries including wives	4
„ Native Pastors.....	2
„ Evangelists	2
„ Colporteurs	4
„ Bible-women	2
„ Church-buildings	13
„ Primary Schools	12
„ „ „ „ School pupils	375

During the past year the work under the care of the Western Board has progressed favourably and we are grateful to God for his unceasing guidance and blessing. The staff of workers has been increased, the membership of the church has increased by over 100%, the Catechumenate 200%, the number of new believers 600%, and a new spirit of hope and courage and of desire for the things truly spiritual is becoming continually more noticeable. In Kando is this especially true. Our Yong Jung Evangelist, was, up to a few months ago, an unwelcome visitor in many parts of Kando on account of his spirituality. Now the people say that ten such would not be enough.

On Christmas 1910, Dr. and Mrs. Mansfield arrived in Song Chin, having been sent out by the Western Board to share in the work of the north, and on Feb. 23, 1911, Rev. and Mrs. A. H. Barker joined them, all being very comfortably housed temporarily at Song Chin. On the 28th August, 1911 the station had the joy of welcoming the arrival of Miss Elmer Lois Mansfield, who enjoys the honor of being the first baby of the station.

The services of three helpers have been made possible by the formation of an Evangelistic Society in the Korean part of our territory, which in conjunction with a similar society in Kando, contributes monthly, sufficient money to pay in full, the Moksa (Pastor's) salary.

\$200, which was granted last year for the purpose of starting schools in needy places, has been received from the Board, and has already been of use. Three schools are to-day in existence because of this fund.

In June, Song Chin Station kindly gave Mr. Ross leave of absence for a few weeks, and he and Mr. Barker made a hurried trip of 3½ weeks duration through the territory, about 14 groups in all were visited. Through the districts of which 2 places are the centres no missionary is known to have gone before, and yet a flourishing work is going on. For instance, in one place, altho, the work there is not more than a year old, there are now over 150 believers. During much of the trip we were accompanied by 2 Korean pastors who with Mr. Barker's teacher made a strong evangelistic team, no opportunity being apparently missed for preaching the Gospel.

Immediately after our return one of these made another trip over the greater part of the territory, examining, baptizing, etc. about the same time, Mrs. Mansfield's teacher, a good preacher and a spiritually minded man, was sent north to do 3 month's work. During that time he visited almost every group and brought back a very encouraging report.

Shortly after taking charge of the direction of the work we reported our list of workers to the Home Board, together with a list of their salaries. Among these, we, ignorant of the fact that native pastors cannot be supported by foreign monies, included the salary of Kim Moksa, stating that there was no money on hand for his support. Shortly after, the groups in the north undertook the support of Kim Moksa. Then money was received from the Board on account of the Moksa and this was thus set free for the payment of a Kando evangelist, to obtain which a circular letter had been issued, and the required estimate passed, and authority received from the Board to employ the evangelist, so that shortly we hope to appoint a man where one is so greatly needed.

A request has been made to the British and Foreign Bible Society for an increase in the numbers of colporteurs and an encouraging response has been received. Our aim is to more than double the number of colporteurs and Bible women during the coming year.

Last year the number of groups was reported as 46, after the Evangelistic Campaign of 1910, there was a considerable falling off, whole groups disappearing. We are thankful to be able to report that now new groups are being constantly opened. Every little while a letter comes with news of a new group of from 10 to 20 members. There are said to be 3 new groups with a total membership of about fifty. There came also a request for an evangelist. The greater part of this large part of our territory has, so far as we know, never seen a missionary.

We wish to record our gratitude to the Eastern Council for their kindly advice, assistance, etc., during the past year, knowing little of the work, we have been greatly helped by the obedience of the older missionaries to the injunction "Love one another." And again we would attribute to our Heavenly Father all praise and glory.

MEDICAL WORK IN KWANG JU.

DR. R. M. WILSON.

An evangelist in Japan once received the following invitation:—"Will you kindly come to our town some evening at your convenience and teach us English and French and German and astronomy and chemistry and philosophy and religion and everything else you know." It is somewhat that way with the doctor on the foreign field, specialize along all lines, train all his assistants nurses and druggists, preach and teach, build his hospital and be carpenter, plumber and architect.

However this has been a good year in the medical work, not only because of the increase in number of in and out patients, more than ten thousand and 190 operations but the spiritual interest has increased markedly. After three years study of the language it becomes a little less difficult to express ones thoughts in this strange tongue where they

put everything backwards. This with the erection of the ladies home, girls school, hospital and boys dormitory has made a full year.

THE DISPENSARY is open from nine a.m. to one p.m. daily where we see and treat all out patients. Many of these are from far in the country and often very ignorant. Some time ago one woman came and could not tell the name of her village or husband. Out here the poor womans part is a hard one cooking, washing and field work from the dawn of day to late in the night you can hear the ironing sticks preparing a spotless coat for the husbands loafing the next day. So with all these duties they are kept in ignorance and not only know nothing of Christ but as this woman not even know the husbands name. Suicide among the women you might call popular, hoping to end all their troubles and awake in a better world.

THE HOSPITAL WORK this year was done in the dispensary building and the dispensary work in the womans Bible rooms. This work is done in the afternoons when we do the operating, hospital dressings, sterilizing, etc. We try to bunch the operations so as to be able to do other work and it is no uncommon thing to do four or five operations under anaesthetic in an afternoon.

THE STUDENTS in training are a source of much satisfaction for they have proven efficient and are all earnest Christians. Their work is divided rotating every two months. One fills all prescriptions during a period, one assists me with the new cases and writes out his diagnosis for the case, and the other two do the dressings, pull teeth and minor operations. In the afternoon one prepares the patient and acts as nurse, two assist in the operation and one gives the chloroform and at the end of two months all rotate. Tho' only students we have had no death in the operating room from the anaesthetic.

LEPERS.—I remarked to my boys one day that from the receipts these are the wealthiest people in Korea, His reply was that they are the wealthiest in that they possess the greatest disease in the world. A Korean with a common trouble rarely ever brings over one or two cents for his medicine but the lepers often bring any where from a half to five dollars. Tho of course many bring no money and get their medicine free. The drug that we use now is quite popular and has given many surprising results. The sad state of these poor sufferers cannot be described. Poor outcast beggars who spend their lives dragging their bundle of sores from one market place to another where they can beg. Forsaken by all? No that wonderful mothers love is often here manifested. Only recently a poor old lady came saying "Here is my boy, my only son, 5 days over the rocky mountain road, bleeding feet, give him life, give him life. Sal yer chooseo, sal yer chooseo" Forsaken do you say? God is no respecter of persons and his life is as precious in the sight of God as yours or mine. We have hopes and slight promises that a leper mission in England may build a home in the near future for these afflicted ones. Collection was taken in the station with which we built two rooms and here seven leper men live. Most of them have become Christians and

most any time you pass you can hear them singing. I waited outside of the door quite a while one morning thinking they were having rather lengthy prayers but found out later that it was only the blessing being asked at break fast time.

SPIRITUAL WORK.—Two persons give their entire time to the evangelistic work, one for the women and one for the men. But all workers about the hospital are Christians and take some part in the evangelistic work. My first assistant is one of the deacons and leaders of the local church. The three other students teach Bible classes in Sabbath school, lead in prayer and always ready to do their part of the preaching. The cook takes his turn at leading in the evening and morning prayers. Every one coming to the dispensary receives a prescription on the back of which is a tract of the plan of salvation. Besides each patient buys or is given a copy of one of the gospels. My assistant recalls twenty-five or more in the local church who became interested first through the medical work.

I was given charge of the Sabbath school work about three years and the growth has been from forty at that time to five hundred. The church being too small for all classes it was divided, half remaining and half using the boys school building, where we have ten classes in the regular class rooms, one in the steeple, one in the attic and three in the basement. We have two normal classes for the teachers held during the week, two primary departments with lady superintendents, two assistant superintendents, two secretaries and two treasurers.

This is the grandest work in the world and only could some of the young doctors at home realize the great opportunities out here! Over there a doctor to about every seven hundred people, while here there are seven hundred thousand in my territory with every imaginable disease. God said that they should heal the sick and cleanse the lepers and give sight to the blind.

BRIEF NOTES OF EVANGELISTIC PROGRESS IN PYENG YANG DURING 1910-11.*

The general evangelistic work in the country has been very gratifying during the past year. Quoting from Mr. Blair: "I am glad to be able to report the work everywhere most encouraging. The evangelistic campaign has had most evident and excellent results. More new groups have been organized the past year than in the five preceeding years. In Mr. Bernheisel's district, two of the formerly strong churches had fallen back, but in the past year they have taken a new grip on life and are now moving forward with other churches of the district. One group reports new believers every Sunday, and over 300 are attending the Sabbath services. At another the church is already over crowded with 500

* Copied from Pyeng Yang Station Report.

attending. Two other groups that I thought dead and buried have again come to life." This seems to be characteristic of the work in general.

Mr. Mowry who has charge of the South Pyeng Yang and Chung Wha circuits, reports 189 baptisms and 288 catechumens received during the year. There are 22 churches with 800 baptised Christians and 500 catechumens in this circuit.

Mr. Holdcroft has charge of Dr. Lee's circuit. There are in the 70 churches of this district 2,430 baptised adults, 1,514 catechumens, and 259 baptised children. During the year there were received by baptism 354 adults and 66 children. The total number of catechumens received was 729. Five new groups were also started in the course of the year.

Dr. Baird has 3 country churches under his care with a total number of 250 baptised Christians. There were added during the year, by baptism, 43.

Dr. Moffett's country work is in a circuit comprised of 20 churches. 161 were baptised during the year.

Mr. Swallen has 49 churches in his country territory, with a total baptised membership of 3,755, and 2,446 catechumens. *There were 778 baptised during the last year and 1,153 received as catechumens.*

In Mr. Blair's territory there are 33 churches, with a total baptised membership of 2,020, and 68 catechumens. During the last year there were 319 baptised, and 303 received as Catechumens.

During the last year Mr. Blair has had charge of Mr. Bernheisel's territory of 63 churches which has a baptised membership of 2,368, and 1,167 catechumens. During the past year there have been 441 baptised and 674 received as catechumens.

Bible Training classes were held in nearly every church of our district. The Pyeng Yang Winter Class had an attendance of 772 and was the largest of the district. *The Men's Bible Institute* had an enrolment of 266. The Officer's Class, held in June, was unusually well attended, the total enrollment being 234. All of these classes were marked with excellent interest and cannot help but greatly aid in the extension of the Kingdom in this part of God's Vineyard.

A cause of special satisfaction *is the splendid oversight given by the Sessions of the churches to the instruction of baptised children. These children first commit the Child's Catechism and then the shorter Catechism under the personal direction of the individual Elders.*

WHOSOEVER COMETH UNTO ME.*

The women of my Thursday afternoon class while giving in the report of what they had heard and how they had preached during the past week, were much impressed by a story given by two or three of

* We regret that this anecdote came with no letter or signature.

our women. A woman aged forty years, living near our neighborhood one whom they had preached to and who had a "mind to believe" was very sick and about to die. She was a widow with three sons and a houseful of relatives who refused to allow Christians to enter after the woman was taken sick. She was dying and for some time was thought to be dead. But she revived and said she had had a dream (?) She said she had been to the gate of heaven and Jesus meeting her asked why she had come unprepared, her sins unforgiven and her clothes in rags. She said I cannot see the Christians again and I cannot remember all they tried to teach me about forgiveness of sins and how to prepare my soul for the future life but *I will do the best I can I will be clean any way.*" And she demanded a bath—much to the consternation of the attendants for to bathe a sick patient is looked upon as sure death. But she had her bath her hair was neatly done up, and then after being carefully dressed in her burial robes which were new and clean she rested comfortably for some hours until she quietly passed away. The attendants said that as long as she was conscious she was praying in a low voice. "*Jesus, forgive my sins, Jesus, teach me the way. Open the gate and let me too enter in.*" The class women said "Oh! if only one of us might have been there to have shown her the way and comforted her." The relatives said it was midnight and very stormy or they would have gone out and called some of the Christians. "*Whosoever cometh unto me, I will in no wise cast out.*"

SOME THOUGHTS ABOUT WOMEN'S WORK IN CHONG JU.

MRS. F. S. MILLER.

What has counted for much on the human side of whatever success God has given us has been the regularity in keeping up whatever work is started.

The refusal to give baptism to women who are able to learn to read and do not, has been very helpful. Those blind, shortsighted and over sixty should be excepted, if necessary. We have one woman with actually only half an eye left and yet she holds up her book against it and reads so well that she can teach a class. Another, an old lady of over seventy, has learned to read though her Korean friends discouraged her and told her that she was entitled to admission to heaven on her faith. She wanted more than admission. She wanted the comfort of the scriptures and has it every day through her old squinting eyes.

A strong lever has been the holding of believing parents, brothers and husbands, responsible for the illiteracy of the women. A bright young daughter-in-law had not learned to read after having been enrolled for a year or more. Her father-in-law said that she was too stupid. He was called up and held accountable for her illiteracy and in eight months or so she could read and is one of our bright Bible students.

Mrs. Logan's class for beginners held daily where women and girls from all over our field can come in at any season, stay any time, at their own expense and learn reading and the essential doctrines, is a great help in the work. Mrs. Logan is following up many of these women in their homes.

Another step in advance has been the setting of the Girls' School on a sound financial foundation. The parents, many of them, were unwilling to give thirty *sen* a month tuition and the Church could not pay even eight *yen* a month teacher's salary. So half support was promised by the foreigners if the committee would run the school for half a day, charge the girls fifteen *sen* a month, collecting it on the first day of the month, and requiring the girls to stay away till they brought their tuition.

Twenty girls were found ready to do that where ten had not been able to attend the all day school. The half day school had the added advantage that the girls could help in the homes in the afternoon.*

REPORT OF THE FUSAN LEPER ASYLUM, 1910-11.

Leprosy is practically unknown in Northern Korea. Rarely are there found cases North of Seoul. But in the Southern provinces it is estimated that there are some thirty thousand lepers. In the Chulla Dos and the Kyung Sang Dos it is common to see lepers begging along the roadside. More frequently still do we find sufferers from this terrible disease living in the same house and room with the other members of the family, often do we find them in the churches worshipping together with other Christians, utterly unconscious of the contamination they are carrying.

It was to help alleviate these conditions, to instill in the minds of the people the dangers of contagion, to show the proper method of treatment by isolation, as well as to lift up the poor sufferer that the asylum at Fusan was established.

When the asylum was opened, the report spread far and wide that the destitute might find a home, and that treatment for the disease was given. This brought a constant stream of applicants to the door of the missionary in charge. Many were pitiful in the extreme, and all had tales of woe and suffering that were calculated to soften the hardest hearts. But the superintendent's heart had to remain adamant, as there was no recourse but to turn off the vast majority and accept only those who were in his opinion the most needy.

The policy of the mission to Lepers in India and the East is to take in only those who are in greatest distress, as funds are limited and only a very small percent can be helped. Often it is a puzzle to know just who

* We should like to call especial attention to this matter of the girls school for poor girls, and the successful accomplishment of the end in view:

is the most needy. But as far as possible we strive to live up to this policy.

The number of inmates for the past year ranges from nineteen last summer to fifty-seven during the spring. The average for the year has been forty-three for every month of the year. Among this number there have occurred seven deaths. We have now some fifty-one sheltered in the Asylum. One of this number is being specially supported by outside means, so this gives us just the fifty for which funds are provided from the home society.

It seems unfortunate that the Asylum can not be utilized to its full capacity. If there were sufficient funds some twenty more could be accommodated. Because of this, it is hard to convince applicants of the justice of refusing them. Here is an opportunity for some large-hearted philanthropist to help suffering humanity.

At the last Annual Meeting of the Presbyterian Mission, the temporary committee elected to erect and open the Asylum withdrew, and in its place a permanent committee of two, Mr. Bruen and Mr. G. H. Winn was appointed from its Mission and overtures were made to the Australian Mission to place Mr. Engel also on this committee to act with it. This the Australian Mission generously consented to do, and the first meeting of the Committee was held January second at Milyang.

At that time Mr. Engel was elected Superintendent and Mr. Winn Secretary and Treasurer. It was then decided that Messrs. Engel and Winn be appointed a Committee on Ways and Means, and that Mr. McKenzie assist, or occasionally take the place of Mr. Engel. To this the Australian Board later consented.

A Committee meeting was again held July 3rd at Fusan Chin, at which time it was decided best to dispose of the launch motor which was purchased for the consulting physician's use, it being deemed unnecessary for carrying on the medical work.

The burden and responsibility of the work has thus fallen largely upon Mr. Engel as superintendent, though during Mr. Engel's absence Mr. Winn was given temporary charge. Since Mr. Engel's taking charge again this summer, the former caretaker being found unfaithful was discharged. In his place another man has been put in. Instead of paying full salary and giving no food to the caretaker it was decided best to pay a smaller salary and give his food.

At this time several of the inmates also were discharged. They were found to be somewhat obstreperous and proved an element of dissatisfaction and unrest. However, the discharging of the caretaker and these inmates had a most salutary effect on the rest of the lepers.

This dissatisfaction arose principally because the Committee feels it best to keep the inmates employed more or less. This was thought best so as to keep their thoughts off themselves and their condition, and incidentally, to help reduce the cost of maintenance. Of course no one is required to do anything which is beyond his strength or ability. But most can help out a little, however small their help may be. However,

there are quite a number who are so badly maimed by their disease that they are not able to do anything, some few are not able even to care for or feed themselves.

One particularly sweet faced little girl has practically lost both of her feet and one hand, while the other hand has but one free thumb, with which she eats and turns the pages of her Bible. One poor boy of eighteen objected very much to the discharge of one of the above-mentioned inmates because as he has no hands, he has to be fed, and one of those discharged had always fed him. However, we assured him that there would be no danger of starvation, as we would appoint some one else as successor to feed him.

The inmates do all the work around the Asylum, however, and make their own clothing and bedding. Each man when he enters the Asylum is given a hymn book and Bible. If he can not read these when he enters he is expected to learn to read and study them. To that end every morning after breakfast a study hour is observed in which the inmates receive instruction in reading and writing. The latter is of course sometimes impossible.

During the past year a kind friend of the Asylum has presented means by which a couple of boats were purchased. These the inmates use for getting a little recreation upon the waters of the bay, and for carrying provisions from the city to the Asylum. Before the boats were purchased everything had to be carried overland on men's backs along a narrow tortuous path. The boats thus save a good deal of expensive coolie hire. It goes without saying that the lepers appreciate the gift very much.

Up to the time of the departure of Dr. Irvin the lepers received regular treatments. In several cases the effect of their regular life in the Asylum and sufficient food has been so beneficial that they became "new men" as the keeper expressed it. One poor fellow, when he came, was hardly able to walk, and was in a most distressing condition from weakness and open sores. But now when burdens are to be carried he is one of the two or three chosen to do so. In several other cases also great improvement is manifest.

Since the doctor's departure the lepers have had no treatment. But upon the arrival of the new physician we expect that medical attention can again be given.

Mr. Engel as well as being superintendent is the pastor in charge. The Asylum is organized as a church group with a man appointed as leader and deacon. Regular Sunday and midweek services and daily worship are conducted. After careful examination some twenty-two were admitted last fall as catechumens. We hope that their confessions of faith are the sincere expression of those born of God and not those seeking merely the leaves.

The purely altruistic example of Christian philanthropy that the work at the Asylum presents has not only made an impression on the minds and hearts of the inmates but it has also aroused the interest of the

natives in the surrounding villages. In fact so greatly that in one of the villages a number of the people were led to enquire into the truth and have since become believers.

To our knowledge, the Fusan Asylum is the only institution of its kind in Korea. Its field is certainly a great one and the opportunities it affords for helping those perishing in body and soul are almost unlimited. Though as yet there is no medical aid that can absolutely heal the terrible ravages of leprosy, yet the Asylum has proven to be a place where a remedy is given for the much worse leprosy of the soul.

May the Asylum prove to be an important means of easing many of their physical sufferings and saving them to the eternal glory of their God.

Respectfully submitted,

GEO. H. WINN.

THE STORY OF SONG CHIN FOR 1911.*

Generally speaking the work has prospered during the past year. Our labours have been small, but God has shown again that He can save by many or by few. The work in the country districts has still mysteriously continued to expand by its own development, and we are continually gathering in statistics of growth in parts of the field that we have never visited; "reaping where we have not sown, and gathering where we have not strawed."

Several new departures mark our work during the past year. One was the securing of Korean Pastors to help in the ecclesiastical administration of the field. The wonderful upspringing of groups during the two previous years, had set us face to face with the problem of "the care of souls," and, as the mission could give no hope of detaching missionaries to us from other stations, we diverted the funds of our Korean Church Missionary Union from the support of Lay workers, to the support of two ordained ministers. Even so, examinations of applicants for the catechumenate and baptism were only held in 44 places and only 85 were baptized, while but 369 were admitted to the catechumenate. Could we have visited and organized all the 148 groups with equal thoroughness, the new catechumens would have run into the thousands. Baptism we are administering with caution in these newer groups.

Another radical change in our work, was the altered boundary of our field, by the transfer of the extreme north, to the Western committee's Missionaries. This field, which had been for 5 years the inspiration to all our groups to most of their initial missionary zeal—in which the Koreans and ourselves put more thought, prayer, and work, than on our own vineyard nearer at hand, was removed from our weary shoulders, and is under the care of an enthusiastic Canadian Committee, and the earnest and capable band of new missionaries, and bids fair to be the best administered of all the field. The resultant consolidation of our Song Chin

* This is one of the most northern and lonely of all the mission stations in Korea tho, lying on the sea coast it is less inaccessible than Kangai. It is under Canadian Presbyterians.

Station territory, has been greatly aided by this consummation, and at the last Leader's summer class it was decided that we should not only maintain two Korean Pastors, but re-establish the Lay Evangelists, before discontinued. Notwithstanding the groups and members handed over to form the new field, this station's residue remains the total of 148 groups, of which 46 have Church buildings of their own a parish that will task its Bishops, Rectors, and Curates, if a Presbyterian may so say, during the coming year.

Another new departure of the year, was that of our dear friend, Rev. J. M. MacLeod, the Western Committee's pioneer missionary, who had aided the work for a year and a half. The state of his father's health called him suddenly to Scotland. During his presence with us he not only won the love of both foreigners and Koreans, but pleased us with his sweet singing and led us to greater diligence in prayer.

Another new departure, to vary from a Scottish to an Irish viewpoint, was the arrival of the new staff from Canada, under the Western Committee. Their residence in our community, while preparing for their northern excursion, has been to us delightful, inspiring, and profitable. Though not on our station staff, they have been a blessing to our work. Dr. Mansfield's occasional aid in difficult diagnoses, and his operations on occasional hard cases, together with his charge of the Station's health during Dr. Grierson's absence of nearly four months at Seminary, call for our warmest thanks. It will be a sad day in Song Chin when this northern station is opened, and these companions of our prayer-meetings, "sing-songs," and surf bathing strike trail for the north.

The last little welcome arrival, (not appointed by the Board) was Miss Elma Mansfield.

As we look at this year's statistical report of the Song Chin station, we note with gratitude marks of advance in evangelistic work:—

- (1). GROUPS.—Though, the Western Section's statistics are not included in this year's report, yet the number of groups is 148, as against 164 reported last year for both Song Chin proper and the Western Committee's territory.
- (2). CHURCH BUILDINGS.—There has been an increase of 11 over the entire report of last year, 21 having been added to the Song Chin work proper during the year.
- (3). ADHERENTS.—Moreover, the total number of believers shows an increase of nearly 500 over the number reported in the entire territory last year.

The work of our evangelistic force has not been limited to our own field; the northern work has been helped in several weeks of itinerating by Mr. Ross accompanying Mr. Barker in Korea proper and Kando. Mr. Ross had previously spent a week with Mr. MacLeod in the north, helping to solve a property matter. Dr. Grierson, too, spent three busy months at Pyeng Yang helping to train the future evangelists. The Korean ministry. Song Chin also sent Dr. and Mrs. Grierson to Ham Hung city to aid in the important evangelistic campaign held there last autumn.

We report with gratitude the excellent work done by our two Korean pastors. These men, in their intimate knowledge of their own people, in their exaltation of Christ's Kingdom above all else, have been an important factor in the work of baptizing, receiving as catechumens, disciplining and guiding Christians in our many scattered groups. They have also helped considerably in the local church work, and in various classes.

An important force, also, in the evangelization of our large field, is the men who, amid cold and heat travel from village to village selling scriptures. We praise God for the work of our nine colporteurs and one Bible woman, and we acknowledge our great debt to the British and Foreign Bible Society in allowing us these workers.

In line with efforts throughout the country, evangelistic campaigns were held in our Song Chin field last autumn, when hundreds were at least impressed by the Gospel. Though the visible results are small to-day, who can say that it was in vain, even if only a few have remained true; for they are precious, and much seed has been sown which may yet come to fruition.

The evangelistic work is telling on the lives of the people as evidenced by the action of a Christian who, realizing the sin of living with his second, and attractive wife, while his first wife was living, made the great sacrifice of separating from her in order to please Christ. We would not close this part of the report without reference to trial and suffering well borne by our Christians. Bodily sufferings inflicted by heathen relatives and friends, have not been able to overthrow their faith. Famine, also tried the faith of some of the Myung Chun Christians. When grain failed, they lived on roots dug from beneath the snow. As spring came on, they went out to the fields to work, but their weak bodies trembled, and their strength failed them, so that the hoe fell from their hand. Their swollen faces touched the hearts of our workers who visited them, and when these reported at Song Chin, a generous collection was raised to relieve the famine sufferers. An appeal was made to the Christians of other provinces, who like our Song Chin Christians willingly responded, sending hundreds of *yen*, so that the condition of these people is now relieved. We record with gratitude the generous help given these sufferers by the staff of The Kapsan Mining Company in response to an appeal by Dr. Mansfield while on a visit to the mine.

"Parise The Lord, for He is good; for His mercy endureth forever" such is the song in our hearts as we begin the story of the work among our women. Although our workers, Korean and Foreign, are few, we can truly say:—"His strength is made perfect in our weakness"—as we hear encouraging words from every side, telling of hardships faced, and persecution cheerfully borne for Jesus' sake, as well as difficulties of learning to read mastered because of the desire to read at will, and personally His precious word. One young girl of 16 years, who learned to love to come to church, and faithfully attended classes, was suddenly ordered by her husband to give up "this foolishness," though he had formerly allowed her to read her Bible and attend church at will; but now, in

token of his entire disapproval, he destroyed her books, and when she came to church in spite of his prohibition, beat her on her return home. She quietly submitted to the persecution, always praying for her husband, and never saying a word against him. She was finally rewarded, when he not only gave her permission to attend services, but bought her a new Bible and hymn book, and sent her to our school to study. Our prayer is that he may find the Saviour for whom his young wife witnessed so well. We might tell of many such instances, but space forbids.

While in the country, one meet's many dear old mothers, some of whom have learned to read in spite of the fact that other younger and stronger women with good eyesight say they cannot learn to read. The zeal of these dear old women is such as to put us to shame, and their joy in being able to read the "Old Old Story," and to tell to others of the love of Jesus, is a blessing to us.

Our local work grows apace, the average Sunday attendance having increased so as to nearly crowd out our Women's side of the church, necessitating the division at Sunday-school hour into 4 classes for the women and 2 for the girls. The Thursday classes have been continued with afternoon meetings during the summer months; also, for some months during the winter, a class for those who could not read was conducted on Thursday evenings, at which a number made some progress in learning to read. During the months of Hannah Oh's stay in Vladivostok, our women contributed generously for her support, and since her return, have been supporting a Bible woman in our own field, besides giving a contribution of 20 *yen* toward the Korean pastor's salary.

In July we were cheered by the presence among us of Miss Annie Young of China, who spoke to our women and told them a little of the work among Chinese women, with a few of the encouragements and difficulties.

The Annual class for women was held from April 6-16, when we were much indebted to Ham Hung Station and Miss McCully for her assistance and that of Hannah Oh. It was a record class for attendance and interest, 175 being enrolled, with an average attendance of 150, and of these, over 80 were from the country groups. The early morning prayer-meetings were well attended, from 70-80 being the usual number, the visitors, of course, being in the majority at this service. After breakfast, from 9-10 o'clock, all met together for an hour of study on "Prayer," after which classes were formed, and studies on Genesis, Galatians, The Life of Christ, and Sin, were taken up until 12 o'clock. For several days, the afternoon hours were devoted to local preaching; then followed several days of study about The Holy Spirit, God graciously revealing himself in a special manner to many, and all receiving blessing and a deeper realization of sin than ever before, as evidenced by their earnestness in prayer. One of the Korean pastors gave valuable assistance by conducting at the evening services a course of study on "The duties of a Christian."

In October, Mrs. Grierson held classes in Kô Chin Dong for one

week, and in Chung Pyung Chang for 6 days, at which Miss Rogers assisted by teaching singing. This district being distant from Song Chin, and difficult of access makes more than one visit during the year impossible with our present staff, although Chung Pyung Chang is one of our most encouraging groups. At the class in Chung Pyung Chang the average attendance was nearly 70, some of the women walking over 16 miles to attend. One man, whose wife had lost both feet by amputation, being desirous that she should attend the class, had her brought on a cart ten miles, and while she studied, took care of her baby, and waited upon his wife as a Western gentleman might have done. This is one of the results of the Love of Christ in a man's heart, when otherwise his wife would have probably have been cast aside as useless, or at least, looked upon as a great burden.

In July, the ladies of the station attended graduation exercises at the Tan Chun Girls' school, the first function of that description held in our field outside of Song Chin City. The exercises were interesting, and 4 bright looking girls graduated, who are all applying now for an Academy course in Song Chin. At the close of the exercises a feast was tendered the officers of the school and the parents of the graduates by the women of the church. The exciting features of this trip were crossing a river in a boat with horses, and arriving at Tan Chun at 10 p.m. after travelling for hours in pouring rain and Egyptian darkness.

In September, Mrs. Grierson again set out, this time for Kil Ju, where she spent a week. It was necessary on this trip to be carried across flooded rivers "pick-a-back."

Our Bible-women are to be commended for their faithfulness. Esther Pak, who had been in the field for so many years, has been transferred to a more responsible work in the north, where, although not under the direct supervision of a foreigner, she will, we believe, be faithful to the trust placed in her and be used of God. There are 4 other Bible women like Esther working in connection with the station.

LIST OF MISSIONARIES:

Appointed.

Rev. Robert Grierson B.A., M.D.....	1898
Mrs. Robert Grierson.....	1898
Rev. A. R. Ross B.A., B.D.	1907
Miss. M. M. Rogers	1909

STATISTICAL SUMMARY.

Size of field	7 counties.
Population.....	380,000
Regular meeting places	148
Church buildings	46
Total baptized adult members.....	336
Catechumens.....	754
Catechumens added during the year	369
Total believing constituency	3923
Students for the ministry.....	2
Academy students	43
Primary school pupils	290
Total contributions	\$1,450.00

THE NEW WOMAN OF THE EAST.

The following story which comes, not from the capital, but from one of the country stations will throw light on the new Korea of 1911, as well on the life of the native Christians.

A man, not a believer had arranged to marry his daughter, who was a Christian to a wealthy man, also an unbeliever. The girl however strenuously objected to the match on the ground that, not being a Christian he would probably make a bad husband. On being asked to mention the man of her choice, she replied there was no one she knew of, but she wanted some Christian. *All this sounds impossible to us who have lived long in the east and know its supposedly unchangeable customs.*

Some time later this same girl was obliged to go to the mission dispensary for the treatment of her ear, and on her return home, told her father the dispensary assistant who had attended her was the man she wished to marry. Amazing to relate, the young fellow was sent for, and told the whole story, in the presence of the family, and the girl. They all decided that in view of these facts, there was only one thing to do, namely ask God about it right then and there. Later the youth told them he had been praying the Father for some time to give him a good wife, that he had noticed this girl at the dispensary, and that she would be just such a one as he would choose. Not to make a long story, they were soon after happily married. The little wife studies medicine with her husband and is of great assistance in his medical work. They have proved in every way most happy congenial, and mutually helpful, illustrating in their daily life of love and service the ideal Christian marriage.

It certainly seems as tho' the Father to whom these two were looking for guidance in this weighty concern of their lives, had heard their prayers, and sent them to each other. If more western weddings were conducted on similar principles, we should not be the byword of the world in the matter of divorces.

A PHASE OF WOMEN'S WORK IN PYENG YANG.

The return to Pyeng Yang in July of Yi Si Sun Kwang, the first woman missionary sent by Korean Christians to women beyond their borders suggested the note which Pyeng Yang wishes to strike in response to the roll call, and that is : what our Korean sisters can do and what some of them are doing for their own people. We missionaries are full of plans for our work among Korean women, but in the multiplicity of plans for them are we in danger of overlooking what they can do and should, to help bring a knowledge of our Lord to their own people. We all know and rejoice in their faithfulness in passing on the glad tidings to those whom they meet in their daily work. That they are capable of

conceiving, undertaking, and successfully carrying out plans to reach with the Gospel message those whom they have never met but whom the love of Christ in the heart brings within the range of their interest and their desire is exemplified in various ways in every station, but among us in Pyeng Yang perhaps in no way more strikingly than in the organization of the women of the City Churches into a missionary society which sends out missionaries into the home field and what is to them the foreign field of Quelpart.

The movement had its beginning in the early days when some of the women stirred deeply with love for the Lord of Love who had come with such sweetness and refining power into their lives turned with longing to the women living in villages outside the walls of Pyeng Yang. From the beginning they set about the accomplishment of their desire in a systematic way, collecting one cash a week from the women of their number willing to give it. They selected two brave spirits who made the first venture going to a little village scarcely 10 *li* from Pyeng Yang. The small sum of money was used in paying for the shoes and food of the two evangelists. This course they kept up for years, doing the work in a very quiet way and doing more as their horizon gradually broadened.

About four years ago the Union Session of the City Churches recognised the worth of the work that they had been doing and formally organized a Women's Missionary Society of the City Churches, all the women of the City Churches being themselves members of the Society and the Executive Work of the Society being done by a committee of Korean Women and two missionary ladies appointed by the station. With this organization the same method of collecting money was used as in the earlier days but with the increase of receipts a treasurer was needed and appointed. This treasurer is assisted by a finance committee of five (5) women, one member from each church, and these five women see to the collection of money each one from her particular church. No announcements of collections are made, all money is obtained quietly by individual solicitation, a simple but satisfactory method. The treasurer keeps a strict account of all money received and expended. The account is kept in the Bank and the Treasurer's books and check books are turned over to an auditing committee at the close of the year. The amount shown on the books this year was 326 *yen*.

The meetings of the Executive Committee and the public meetings for all the Society are held quarterly and are presided over by the Korean women chosen as chairman each year by the executive. On these occasions after the reports of the Finance and Evangelistic Committees have been heard, the home missionary women often speak, telling the experiences that they have when out on their trips and sometimes very interesting talks or addresses are given by women assigned special subjects by the program committee. One is often surprised at the ease with which the women speak in these public meetings.

The most interesting meeting that we have had was the one in July of this year when Yi Si the returned missionary from Quelpart spoke to a

large congregation of the city women gathered in the Fifth Church. In many ways the meeting reminded one of Women's Missionary Meetings at home. The missionary was introduced in much the same way and everybody looked expectant and ready to listen to all the curious and wonderful news they knew must be in store. The missionary was urged to "speak just a little louder please." Photographs of groups of Christians in Quelpart were passed around, an earnest appeal was made to the audience for their support of the work, and at the last the presiding officer grew nervous for fear that the meeting was going to be too long, and began to cut down time of the last speakers on the program. *The missionary was given all the time she wanted.** She told her story in a simple, entertaining manner,† and it was interesting to watch the expression that played upon the faces of the women as they listened to her story of conditions in Quelpart.

The Society has pledged itself to send Yi Si back to Quelpart at a salary of 10 yen a month. They are also making plans to keep two women busy in the Pyeng Yang field among heathen villages.

The history of the Society shows that Korean women, given a motive, are capable of doing much good for their own people. Is it not our part to help them and just as soon as they are ready for it (and perhaps a little sooner than they are ready for it in the minds of some of us careful ones) put responsibility upon them, not only in matters like this, but in teaching and in other ways that will suggest themselves. If we think the Korean woman is unfitted because she has not been educated, as we count education, we fail to do justice to native ability, and to what the Grace of God can do for heart, mind and character, and so lose much of the help in our efforts for woman that she might give us, and at the same time keep her from coming into her own. Let us help her to find herself, and when once she has done that, she will have no small part in raising the standard of Womanhood in the church, and in bringing Korean women to a knowledge of Christ.

MARGARET BEST,
Pyeng Yang, Korea.

LAST YEAR'S EVANGELISTIC WORK IN MOKPO.

REV. W. B. HARRISON.

After a year of semi-invalidism a year of good health has brought great joy and calls for special thanksgiving. In Itinerating, Teaching, Building and General Administration, I have had the pleasure of active service and the gratification of seeing things done. Tho. Presbytery, Presbyterian Council and General Council, which followed Annual Meeting usually claim our undivided attention, my first duty seemed to be to visit

* *Italic ours, home societies please note.*—Ed. Read at the woman's meeting in Pyeng Yang.

† Missionary speakers please note.

my long neglected field. My territory consists of two large counties and parts of two others, an area about 40×65 miles occupying the south-west corner of the Peninsula. Two bays, 14 and 25 miles in extent respectively cut the north-west side into three long peninsulas. Another bay deeply indents the south. As this district is all across the bay from Mokpo the first and last of every trip has to be made by water, yet it is not practicable to reach any one of my groups without more or less travel by land. Contrary winds and tides, ferry boats that cannot carry a horse, villages that cannot care for one, and roads and weather not adapted to the bicycle, make this the hardest territory to itinerate in I know. During the year I went over it all twice, one in the fall on foot and once in the spring by wheel and saddle. In all 93 days were thus spent. At each of the old groups (20) examinations were held, Sacraments and discipline administered, finances reviewed, Sunday-schools organized in 15 groups, and temporary church officers elected as occasion required. My helpers and I examined for 15 or 20 days each, 935 applicants of whom 261 were retained as such 392 enrolled as catechumens, 115 were put on the waiting list, and 185 were baptized. There was considerable complaint as to the strictness of the examinations, but the large number of cases of discipline showed the necessity of caution and proved to all that to guard the purity of the church was for their good. These examinations afford the very best opportunities to enter into the heart experiences of the people. Let one instance suffice. Widow Kim of Pyeng Yang Church lost her only son when he was 20 years old. She mourned for him without solace till crazed with grief. After several years of that pitiful condition, she heard the Gospel, her reason returned, she believed and was comforted. Now she is as happy as a desolate widow could well be. She ekes out an existence by day labor for the Christians.

Tho she often has to work in the fields she says that she will starve before she will work for her heathen neighbors.

In accord with the Million Movement special evangelistic services were held in nine of my groups for about five days each. The average attendance at each place was 95.

The year has witnessed special development along two lines. The first is that of self-support. Eighteen months ago when the proposition was made to the leaders that the Christians begin to contribute to the support of a helper they rejected it as an altogether improper suggestion. But six of the groups have been contributing to the support of a Bible Women for six months and a movement is on foot to support two or three evangelists. At the Leaders' Summer Conference a resolution was unanimously passed instructing the delegates to confer with their respective groups and to come to the Winter Conference prepared to pledge their groups for a definite amount for this purpose.

The second line of development is in connection with Sunday-schools. At the beginning of the year there were no organized Sunday-schools. Now there are 15 with 775 scholars. The fidelity of the superintendents and teachers promises much for the future.

evening all of them trudged thro the mud a still further distance, some in fact walked over two miles to one of the churches, to *hear a sermon* and worship and pray with the city Christians. That was the strongest attraction we could offer them'.

Bless their hearts! they live on the opposite side of the globe from most of us and it seems to make a difference in view point in some respects

L. H. U.

REAPING THE HARVEST.

BY REV. H. D. MCCALLIE.

Just two years ago accompanied by one Korean helper we were sailing along the precipitous shores of the large island of Kenmodo over one hundred miles east of Mokpo. Suddenly the rocky inhospitable shores were broken by a prettily little bay running far back into the island and disclosing a lovely vista of waving rice fields and green hill sides. While just at the head of the bay nestled a village of some sixty (60) houses. Evening was not far off and the whole scene was so inviting that I ordered my boatmen to turn in, drop anchor and rest for the night. I had the usual experience at that time of being the first white man and as well the first proclaimer of the Good News, but our reception was more than unusually warm. Many heard the Word gladly, tracts were received without suspicion and some Christian literature was sold. Next morning quite a number waved us a farewell from the shore and we breathed forth a fervent prayer that God would not let his Word return void. Some months later while in Mokpo I heard that a large number having decided to believe had ordered Bibles and hymn-books from one of Mr. Preston's colporteurs. Next February eight attended the Bible Class at Quang-ju being nearer than Mokpo, and a few months later a delegation came to see me at Mokpo but I had just left with Mrs. McCallie to pay them a visit. We received a royal welcome and Sunday morning the largest building in the place seating one hundred and fifty (150), was packed with both men and women. I suspected interested reasons for their faith so did what I could to discourage rather than encourage them, showing that true discipleship meant sacrifice, self-denial, persecution and suffering taking especially Paul for example. Mrs. McCallie entertained at one time on our boat over sixty (60) women and girls professing to believe. We had a good visit and left the helper to conduct a week's class. I got no chance to visit them in the fall and heard nothing until the following February when two young men came from there to our Bible class at Mokpo. They both impressed me as fine young men and their ardor and zeal seemed in no way dampened altho' they had been ten (10) days on the way suffering great hardships through a storm which had driven their steamer far out of its course. After the class at their urgent invitation I decided to return with them, going by steamer via Quelpart and various islands to Yusoo on the main land, and thence thirty (30) miles by

a small sail boat. Altogether it was a long tiresome cold trip and a sudden squall all but swamped our little sail boat, but our warm welcome soon made us forget all our trials on the way. I hardly expected to find more than a few left for I knew that they had endured severe persecution. So it was with joyful surprise I found over a hundred (100) still attending and as an evidence of their faith a nice little church sat perched on the hill side overlooking the village. About eighty (80) wanted to come up for examinations but we refused all who had not entirely put away idols from their homes ceased sacrificing to their ancestors together with other heathen practices and attended church regularly since my last visit ten (10) months previous. Fifty-six (56) were still left, so my helper and I made the examinations especially searching requiring a wide general knowledge of Christian truth as well as its practice, and as a result forty-two (42) were approved and admitted to the catechumen class. It was a memorable Sunday when these men, women, boys and girls stood up in the church which they had built with their own hands and money and testified before God and all the world their faith in Jesus the Crucified One. The wisdom of our searching examination was seen six months later when examining for baptism for out of the forty-two (42) in the catechumenate one man had left the island and one woman had ceased to attend. We made the first baptism examination as rigid as we knew how being determined to admit only the tried and proven. That first communion day was truly one of great joy in the Lord for six married couples whose whole households believed and eleven others received baptism, while forty (40) more after examination upon rising and confessing their faith in Christ were received into the catechumenate, making a total in that class of sixty (60), while eighty-one (81) more were reported as attending. In conference with the baptised members of the church three of their number whose whole households believed and who bore excellent reputation were chosen as temporary deacons.

Truly the Word of the Lord is quick and his Gospel is the power of God unto salvation to every one that believeth. Coming on our way greatly rejoicing we next touched at the large island of Kukkeum where God's Grace was also wonderfully manifest. Last spring I was much discouraged at the condition of the two churches there and at one held no examination for baptism as so few seemed ready, while at the other church conditions were only slightly better for though five received baptism many others knew so little I wondered how I had admitted them into the catechumenate. Both I and my helper rebuked and exhorted them pretty sharply, then sent a man and his wife to teach them. Most evidently they made good use of their privilege for at the two churches out of twenty-seven examined all answered well and were baptised. One old woman of sixty four (64) after whose name last spring I wrote, "knows absolutely nothing," this time answered promptly and intelligently questions on baptism, Lord's Supper, Trinity and the separate offices of Father, Son, and Holy Ghost. It was truly astonishing and showed that she had received not only man's teaching but that of the Great Teacher

of Teachers who has promised to lead into all truth. This is all the more remarkable a record as I usually baptise about one half, of those examined.

None of those baptised had been attending church regularly less than two years. Besides these instances the work on the islands has made decided progress and it is quite a privilege to have a share in it. During the past fifteen months ninety-seven have been baptised. We truly thank the Lord of the Harvest for such a speedy increase following the sowing of his Word. It may be of interest to know that Sunday-schools have been organized in all but one group with a total average attendance each Sunday of more than two hundred and fifty.

BOOK NOTICES.

"The Happiest Girl in Korea" is a collection of anecdotes about Korean Children, written by Miss Minerva Guthapfel a former member of the Methodist Mission in Seoul.

These stories are more than usually interesting. There is a wonderful life likeness and naivete about them, as well as a touch of pathos in every one that brings the tears with the smiles as one reads. The poor little boy who was "only a prince," and the "happiest little girl," who yet had no hands, take a very strong hold on ones sympathy and interest, and one longs to know more about them both. In fact every one of Miss Guthapfel's little people, is such a natural real child and does and says just such charming unexpected things as all real live children do, that it is not much of an effort to imagine oneself not reading a book at all but right there on the spot watching and listening to them, and ready to jump to the rescue when little Yon-pogee is clasped in the old mad womans arms.

The book has for some of us who have lived in this country several years another charm. The side light which it throws quite incidentally on the character and work of two noble women of the Methodist Mission who, are so quiet and unassuming that the world never hears of them, and few, perhaps not even their own home Boards appreciate them at half their value, but who indomitably, indefatigably, patiently, and cheerfully have labored on year after year among poor women and children who cannot thank or repay them in this world, or even dream at what cost and sacrifice they are being served.

Whether travelling over the rice fields swept by fierce biting winds in winter, or toiling all thro the sickening heat of summer in the city full of perilous miasma and Malaria, or fighting typhus cholera and small pox, face to face, these women never seem to think of self, or be aware of such a thing as a personal equation. We wish Miss Guthapfel had shown them up more fully.

We heartily recommend this book to our readers and promise they will enjoy it from cover to cover; only we dont quite see why the letter which seems so plainly introductory should have been placed almost at the end, nor why the chapter about the little prince which is really later in time than the second was placed first. It almost looks as if the chapters had been shuffled like a pack of cards and put in anywhere. But this doesn't make the book any less valuable or interesting, only adds an element of sweet and glad surprise, to the reader's pleasure. Tho written apparently for children, it is just as attractive to the old who love children, and tho only incidentally, yet very plainly, it shows what these lands are without the gospel, and what the gospel is accomplishing for them.

Published by Fleming H. Revell & Co. London, New York, Chicago, etc.

"Village Life in Korea" is the Title of a new book just published by the Rev. Mr. Moose. The author is exceedingly well qualified to speak on this topic,

as he has spent much time itinerating thro the country, and can be depended upon to give a faithful and conscientiously accurate report of what he has seen.

Mr. Moose' book is an attractive handy, and readable volume with a great deal of valuable information concisely packed in fairly small compass. It is generously illustrated with plenty of good pictures taken mainly from the every day life of the people. We can heartily recommend the book to those who wish to learn Korean character and customs as they really are.

This volume can be obtained in Korea, from The Am. Tract Society, Seoul, at the rate of 2.25 yen per copy.

Village Life in Korea, by J. Robert Moose, published by the M.E. Church South, Smith and Lamar, agents Nashville Tenn., 1911.

A biography of Dr. Ellinwood, one of the most widely known and loved of the Secretaries of the Presbyterian Board of Missions, has just been prepared by one of his daughters, Mary G. Ellinwood.

Dr. Ellinwood was intimately related to the mission work in Korea, having sent out our first missionaries, and continued in the Board as the Korean, Secretary up to comparatively a short time ago. We could have wished that this book had dealt more fully with the details of Dr. Ellinwoods life as one of the most influential leaders of the Presbyterian Church where he had a foremost part, in nearly if not every one of its great movements for many years. He was so widely known, so universally beloved, and so extensively useful, that the story of his life would be almost the story of the church as well as of its foreign mission work during the period of his working years. We do not hesitate to say that in this respect the book is something of a disappointment, dealing largely with his life as seen from the family standpoint, beautiful and noble as that was. May we not hope that this will be later supplemented by such a history, as might be written by one of the older leaders of Presbyterianism who could show the wonderful moulding and uplifting influence of this great man on the whole body of believers whom he represented and served at home and abroad. In the meanwhile those who wish an insight into the life of the dear old Doctor, as seen by a daughter's eyes, cannot do better than to read this book. It is enriched also by a chapter by Dr. Speer, and one by Miss Parsons.

FRANCK FIELD ELLINWOOD, by Mary G. Ellinwood, Fleming H. Revell & Co., New York, London, Edinburgh.

We have received from Chicago an attractive little leaflet, of the "Wonder Story" series, which the Board of the North West have recently been giving us. This one is of especial interest to us perhaps, as it is entitled "Korea" and is full of incidents of the faith and devotion of Korean Christians. As many of these are taken from the "Korea Field," we are not the less pleased to see that our children are thought useful and helpful in the home land. Mrs. Robert Wells who has been till very recently the Korea Secretary of the Board of the North West, much beloved and prized by her fortunate correspondents, is the collector and editor of this extremely attractive and inspiring leaflet.

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